

A
Funeral Sermon
ON THE
DEATH
OF
His ROYAL HIGHNESS
PRINCE GEORGE
OF
DENMARK.

Who departed this Life at *Kensington*, October the 28th, 1708.

Preached in His Royal Highness's Chappel at St. James's, on the 21st of November following,

By JOHN TRIBBEKO, Chaplain
to His Late Royal Highness.

Now Translated into English.

L O N D O N :

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(13)

QDUE E N'S



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learning and discovery, and
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see the world's most famous
art and history objects.

TO THE
QUEEN's
MOST
Excellent Majesty.

May it please Your MAJESTY,

THIS Discourse, the last Debt we paid to
His ROYAL HIGHNESS, our great
and most dear Master, is with a most hum-
ble and dutiful respect presented unto Your
Sacred Majesty. As all Your Majesty's
good Subjects have some Share in this ir-
reparable Loss with Your Sacred Person, so
we His inconsolable Family are doubtless, next
to Your Majesty, the most sensible of it, and

To the QUEEN'S ROOM

the most deeply affected with it. But so abundant is the Mercy of God, that He affords the greatest Comforts to the most afflicted. Which Truth we have great Reason to acknowledge, who having lost the best of Masters, are taken under the Protection of the greatest of QUEENS. And we hope, that under this heavy Dispensation of the loss of Your Royal Consort, a Prince of such incomparable Virtues, as will make his Memory Immortal in this World, and we trust, eternally happy in the other; that the Goodness and Wisdom of the Divine Providence will appear so plainly to Your Majesty, as that You may resign and submit, with all Patience, Your Self unto His most Holy and Blessed Will.

*To us, that had the Honour to serve Him, it is matter of extraordinary great Comfort and Satisfaction, that Your Majesty, out of Your own Princely Goodness, hath been pleased Graciously to declare, that You will make us the Objects of Your Royal Bounty and Care. For which generous and
unusual*

Most Excellent Majesty.

*unusual Clemency, we are bound in Duty to
bless God, the Father of Mercies, and to
render unto Your Majesty our most Humble
and Hearty Thanks.*

*And we beseech God Almighty, that He
would be pleased to reward this Your great
Munificence with all Earthly and Heavenly
Blessings, and after a long, prosperous and
happy Reign, grant unto You a Crown of
Immortal Glory. I am,*

May it please Your MAJESTY,

Your MAJESTY's

Most Faithful, Obedient, Humble

Subject and Servant

John Tribbeko.

Most Excellent Majesty

A FURTHER Sermon

DEATH

By the Rev. I. J. Phelps

Minister of the Gospel

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Most Excellent Majesty

Subject and Servant

and Doctor from John T. Moore

A Funeral Sermon
 ON THE
D E A T H
 OF HIS
 His Royal Highness.

MAY the Great God, to whom alone belong the Issues of Life and Death, who turns Men to Destruction, and says, Return ye Children of Men; grant unto us all, on this solemn Occasion of Mourning, such an Insight into, and Knowledge of his Holy Will and Counsel, that we may possess our Souls in Patience, and fear and reverence his great and glorious Name to our Lives End! To Him, the King of Kings, and Lord of Lords, who only bath Immortality, be, as is due, ascribed Praise, Power, Might and Dominion from this time forth and for evermore. Amen.

Dearly

2 Kings
Ch. xx.
1, and fol-
lowing.
Verses.

Dearly Beloved, the Revelation which God was pleased to make to the Sons of the Prophets and holy Men, before he took unto him the Prophet *Elijah*, was extraordinary and almost common. For when the Almighty was pleased to take unto him this his faithful Servant in a Whirlwind, as he was walking from *Gilgal* to *Jerico* with *Elisha*: Behold the Sons of the Prophets, viz. whole Schools and Societies of Pious and Learned Men, three several Times meeting *Elisha* upon the Way, and foretelling him, that God would the same Day take away his Master, addressed themselves unto him after this manner: *Knowest thou, that the Lord will take away thy Master from thy Head to Day?* To whom he returned this calm and modest Answer: *I know it very well, hold you your Peace*; intimating thereby, that altho' he could not willingly part with his Lord and Master, yet that in such Cases it was much better calmly and resignedly to submit to the Will of God, than be concerned and fret at what his Eternal Will and Pleasure hath decreed, should come to pass. And the Event justified the Sons of the Prophets: for as they both went on their Journey, and entertained themselves with a parting Discourse, on a sudden there appeared a fiery Chariot and Horses of Fire, which parted them asunder, and *Elijah* went up by a Whirlwind into Heaven, leaving *Elisha* behind him, who however paid his Master the last Honour, in that, as he ascended, he cried after him: *My Father, my Father, the Chariot of Israel and the Horsemen thereof!*

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Dearly beloved, I am easily perswaded, that the bare Relation of this Passage is so clear and plain, that all who take the pains to reflect upon it, will be able to apply it to themselves. You all know, what a great and solemn Funeral we have lately had, when, with extraordinary Grief, we attended the Corps of His late Royal Highness to the Royal Vault. Surely His Death is a very hard and bitter Stroke, first to Her most Gracious Majesty, who hath lost Her beloved Consort; in the next place, to this and other Kingdoms, deprived of such a Pattern of Princely Virtues; but in a more especial Manner to us his Servants, left here behind, who by his Death must want so Gracious a Master and Benefactor; insomuch, that the Loss of such a Prince hath actually affected great Numbers, and exposed them to heavy Sorrows and Troubles. However, such was the Case, that we, not by Divine Revelation indeed, as the Sons of the Prophets were forewarned about *Elijah*, but from natural Causes, had long expected this fatal Blow. For by those severe Fits and Paroxysms, which often beset the Prince, we were warned of his sudden Departure hence, and almost in the same Words as the Prophet was: Know ye not, that God will quickly take your Master from you? For under these Circumstances, he could not, in all probability, live much longer. And what other answer could we make, than *Elisha's*? viz. Alas! we know it but too well, hold you your Peace, and afflict us not before the Time. This doubtless for some

Years have been the anxious Thoughts and Apprehensions of Our Gracious Queen, as also of Her Subjects. We therefore, like *Elisha*, conversed with him awhile, and rejoyced, that God was pleased thus long to lend him to us, till at length the Day approached, that Day of Thunder, which took him from us, and conveyed him to Heaven, leaving us behind, lamenting the Loss of our Father and Protector. What shall we reply to this? That it was the Will of the most High, and be silent; for all he doth, altho' we cannot comprehend the Reason of it, must be pronounced Good. But one thing becomes us here, as the last Duty we can pay our Prince, and that is, to cry out, as *Elisha* did: My Father, my Father, the Chariots of *Israel* and the Horsemen thereof. We must in Honour and Memory of our departed Master, erect a lasting Monument in our Minds, viz. the Thoughts of his paternal Love, Favour and Princely Goodness. But especially, when we reflect, how willingly he served *Israel*, or in other Words, this Island and other Realms, instead of so many Chariots and Horsemen, of which, alas! we are now deprived. But now seeing our Head is caught up from us, and as we trust we have good Reason to believe, by the fiery Chariots and Hosts of Angels, we ought, in Consideration of it, to look towards Heaven, and fix our Thoughts upon those Chariots and Horsemen of *Israel*, the Heavenly and Angelical Hosts, and Glories of another World, to the intent our Hearts may be wean'd from the Earth, and elevated

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red to God. This is the Design of the following Discourse: for I mean not to dwell wholly upon the Praise of our pious Master, (altho' it is but just and reasonable, that the commendable Acts and Deeds of pious People, and much more of great and good Princes, be remembred with Honour, and recommended to others for their Imitation; much less to satisfy the itching Ears of nice Persons, who should fill their Souls with true Devotion, and have always Death present to their inmost Thoughts;) but my chief Aim is, to minister some Comfort to us, who are grieved at the Death of our gracious Prince, that by that Means we may prepare our selves for an happy End like his. Let us therefore from the Bottom of our Hearts implore the Grace and Assistance of God's holy Spirit, in the handling of his Word to our Edification, and devoutly say the Lord's-Prayer.

T E X T

2 Sam. III. Vers. 31, 32, 38.

Recd Jan 26: 1765
 Vers. 31. And David said to Joab, and to all the People that were with him; Rent your Clothes, and girt you with Sackcloth, and mourn before Abner, and King David himself followed the Bier.

Vers. 32. And they buried Abner in Hebron, and the King lift up his Voice, and wept at the Grave of Abner; and all the People wept.

Vers. 38. And the King said unto his Servants; Know ye not, that there is a Prince, and a great Man fallen this Day in Israel?

DEearly Beloved, the Reason why I have made Choice of these Words, which treat of the Burial of *Abner*, a Prince in *Israel*, is, because I know not, whether the whole Bible can afford a more pertinent Example than this, which better suits the solemn Occasion, whether we reflect on the Person, the Life or Actions of our departed Prince. *Abner* was of a noble Family, a Prince and a great Man in *Israel*, as our Text runs: Was not our Illustrious Prince the same? but far above *Abner*, in that he was of the Royal Blood; a great Prince, the greatest in these Realms, in that he was the Queen's Royal Consort. *Abner* was the Leader and Captain-General of all *Israel*, a mighty and valiant Man: Our most glorious Prince was no less so; namely, Generalissimo of all Her Majesty's Forces by Sea and Land. And as the other was renowned in War and

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noble Exploits, so neither did our Master in his younger Years want Laurels to crown his victorious Head. I might still go on and compare the History of both, but I forbear, and chuse rather to leave this to the Judgment of the Wise, who will easily discover, how far the Parallel will run, there being so much Likeness in both. But as in all Similes and Examples, we must not always expect an exact Agreement in all Circumstances; so is it in the Case before us; where *Abner's* Death may be reckoned as one, for he was barbarously and wickedly murdered by *Joab*: but our Prince, by the divine Permission, died a natural Death. However in this they agree, *viz.* the Ceremonies and Rites used at *Abner's* Funeral, of which the Text treats. For that was a great and general Mourning, which *David* and his Subjects religiously observed. As our gracious Queen and Her Subjects now lament for the like Loss and Calamity. This is the Reason we had in pitching upon these Words for this solemn Occasion; from which I shall crave Leave to deduce these following Particulars, in laying before you;

The solemn Mourning required at the Death of great and pious Princes.

- I. The Way and Manner of such Mourning.
- II. The Reasons we have for so Mourning.
- III. The Necessity and Usefulness of it.

To begin with our first Head, *viz.* the Way and Manner of Mourning for great and pious Princes;
here

here the Psalmist, with his own Example, shews us the Manner of it, which as in other Cases, so doubtless in this, is of great Importance and Authority. The Text here plainly describeth, how the King behaved himself at *Abner's* Funeral. In the first Place, he lamented *Abner's* Death, in that he was so wickedly and cruelly murdered. Besides, he considered the Loss he sustained by the Death of so brave a Prince and General. This Loss afflicted him so deeply, that he could not forbear shedding Tears, as it stands recorded in the 32d Verse. *And they buried Abner in Hebron, and the King lift up his Voice, and wept at the Grave of Abner.* This was the Height of Passion, which forced the King to break out into such a very loud Cry, as the Words emphatically express it. These Tears were surely the Effect of a sincere and deep Grief springing from the very bottom of his Heart, who knew very well the Innocency of this Prince, and long before had experienced his Fidelity and Zeal for his Service. These Considerations justly forced him to lament and fast, as you find in the 35th Verse. And what is more, to publish a solemn Lamentation. And he himself, to honour his deceased Prince the more, was pleased to discourse at *Abner's* Funeral, and declare his Virtues.* Thus did the King, attended with his Nobles, interr the Corps of *Abner*, and this with all the Grandeur and Solemnity becoming so great a Prince. For he commanded *Joab*, the Author of this Death, that all People should rent their Clothes, and gird themselves with

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with Sackcloth, and mourn before *Abner*; that is, that they should appear in deep Mourning, and shew all possible Signs of publick Sorrow and Lamentation.

Among the Eastern People, in Cases of hard Misfortune and Death, this Custom prevailed, that they ript up the Borders of their Garments, tore their Hair, strew Ashes on their Heads, laid down and wallowed therein; (as we read of *Job* in his 2^d Chapter) covered their Faces, put on Sackcloths and old Rags, and often went barefooted, and had several other Postures in beating their Breasts, weeping and lamenting bitterly; not to mention many other Ceremonies and Customs in Use among them, which with us are partly obsolete and out of date, in the Room of which others are now come up. All these outward Demonstrations *David* commanded them to make for a Token of an open, great and general Mourning. Other Ceremonies might be yet observed by the Jews at their Funerals, which are not express'd in the Text, tho' it is probable, such grew up into Custom after that time; as the Burning at the Grave, taken Notice of at the Burial of King *Asa*, 2 Chron. xvi. 14. This at least is certain, that the Jews were wont to take upon them a more than ordinary Care, Trouble, and Expence in burying their Dead, and a much greater in the Interment to be seen of their Kings, of which there are still some Remains, of which the Funeral of the Patriarch *Jacob*, Gen. 50. is a sufficient Testimony. However there was some greater Reason for their thus honouring
this

Iſa. 53, 9.
Matth. 27.
59, 60,

this Patriarch with ſuch a Royal Funeral, from whoſe Loyns Chriſt was to come. In like manner at our Saviour's Burial, who made his Grave with the Rich in his Death, and was nobly interred by *Joſeph of Arimathea* and the holy Women, as *St. Matthew* and the other Evangelists mention. We find that his Body was wrapped in clean Linen Cloth, anointed with the beſt of Spices, and laid in a new Tomb, hewn out of a Rock.

The reaſon the *Jews* aſſign for their obſerving theſe Ceremonies, deſerves to be taken notice of, being, as they aſſure us, in a firm Belief of the Reſurrection of the Body, together with the Immortality of the Soul. Which even ſome among the Heathens have gueſſed at, to the great Shame and Confuſion of thoſe Chriſtians, who at this time are ſtill wavering about it, and pretend to be of the Mortality of the Soul, as if it was a Privilege to die like the Beaſts that perished. Nor were the *Jews* the only diligent Obſervers of Funeral-Rites, but Chriſtians alſo in the times of the Goſpel followed them in this, for the abovementioned Reaſon, *viz.* in Teſtimony of their Belief, and Honour of the Reſurrection. Tho' indeed we muſt confeſs, that in Succeſs of Time, the Ceremonies of the Church of *Rome* are grown too bulky, and thereby many Abuses crept in. And what is to be more lamented is, that the Proteſtants themſelves are uſed often to have an unneceſſary, and indeed blameable Pomp at their Funerals, which good Men can never approve. Yet this was certainly a very laudable Cuſtom,

stom, that the Poor and Miserable were wont to be refreshed at the Burials of the Rich, which both Jews and Christians have always done. It is true, Christians are not bound to observe Jewish Ceremonies, much less should they mourn as the Heathen, who are destitute of a living Hope; yet we never find, that a decent Burial was ever censured by the Scripture, nor that these kind of Ceremonies were omitted by the most ancient and best sort of Christians.

From hence we may easily discover the Way and Manner of Mourning for good and pious Princes at their Death. To wit, we must, with *David*, in the first Place, know and consider the great Loss which the Common-Wealth sustains thereby, including the Damage their own honourable Family feels. This, this must touch us to the Quick: We hence must learn to make a right Estimate of so great a Loss, and according to the Grounds of Truth, represent to our selves the bad Consequences, which necessarily flow from thence, that so we may get a right Notion of the Death of a pious and upright Prince, and may be duly affected by it. This *David* was sensible of, when he considered the Danger that accrued to him and to Israel from the Death of so brave a General, and was forced to see a blood-thirsty and selfish *Joab* with his Adherents take his Post: Which made the King complain in these Words, *Vers.* 39. *These Men, the Sons of Zerujah, are too hard for me.* This is the chief Part of a solemn Mourning, to afflict and grieve our Minds, when we lose such Pil-

lars of a State, such good and deserving Persons, of whom, alas! there are but few in the World, and whose Number, we fear, daily decreaseth. Hence we are taught to demonstrate our Grief and Sorrow by Words and Actions, to praise the Virtues and noble Acts of the Deceased, to pay them the last Debt we owe them, by a solemn Burial, attended with decent Ceremonies, and becoming Tokens of a solemn Mourning.

But whilst I am laying before you the pompous Burial of *Abner*, and the Ceremonies there used, we may observe with Grief, that our most Gracious Queen at present is in the same mournful Condition *David* was. As he wept, lamented, and appeared in deep Mourning, in like Manner doth Her Sacred Person justly, nay, more justly too. For he mourned only for one of his Princes, but She not only for a Prince, but for her dearly beloved Consort. *David* commanded his Servants and all the People, by all Tokens to declare their Grief, and lament so brave a Prince: Her Majesty doth the same, and who can disobey this Her Royal Command, and not as a faithful Subject shew all the marks of Grief and Sorrow, and after the Example of Her Majesty, be deeply sensible of, and heartily lament the Loss the whole Nation sustains? Let us lament and cry out with *Jeremiah*, Ah Lord! Ah his Glory! and with *Elisha*, Ah Father! my Father! For our deceased Prince did not only shew himself a Master, but a tender Father, not only to his Servants and Dependents, but the Distressed and the Poor did every where partake of his Royal Mu-

Jer. xxii.
18.

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Munificence and Bounty. How is he missed already! How much is he lamented and bemoaned by all truly honest Persons of all Degrees!

And this brings me naturally to the second part of my Discourse, which is to propose to you *the proper Reasons that move us to mourn for great Princes*. They are contained plainly in the Text, where David speaks to the People after such an affecting and moving Manner: *Know ye not, that there is a Prince, and a great Man fallen this Day in Israel?* As if the King should have said; I think you have sufficient Reason to bewail a Prince. For are not Princes the Pillars and Foundation of a Land? When they shake, or by Death are quite thrown down, what will afterwards become of the whole Land? Princes are *the Shields of the Earth*, under which the People creep for Shelter. But when the Shield is once removed, it is easie to imagine, that the Dart can soon pierce the naked Body and destroy it. The Death of Princes is therefore to be lamented, partly because of their Descent and great Honour, but in particular because of the Dignity of their Office. They being *Gods*, as the Scripture stiles them. They are God's Vicegerents on Earth, they are nursing Fathers and nursing Mothers of his Church, or at least should be so, as God himself vouchsafes to call them, *Isa. xlix. 20.*

However, in the Order and State of Princes, we discover a palpable Difference, *viz.* that some have Sovereign Power, but others are under their Authority, as here *Abner* was under King *David's*. Here

Abner is named in our Text a great Prince. *Know ye not*, as the Reading is, *that there is a Prince, and a great Man fallen this Day in Israel?* which may be better rendred according to the *Hebrew* thus: *Know ye not, that this Day a Prince, and he a great one, is fallen in Israel?* not such a one, as only bore the Name of a Prince, or the Name of Great, but one, who was really so, great in his Lineage, but greater still in his Courage, Qualifications and Abilities, great as to his Counsel and wise Designs. For *Princes should have Princely Thoughts*. He was moreover a great Prince, because of the great and weighty Office he administred, being a Leader of all *Israel*, and also a Luminary among them. Besides, he was great in his Actions, as one well deserving for his great Service to the Publick: And that not only in a political Respect, but honest and sincere in the true Church and Religion. For even upon this Account he is called a Prince *in Israel*; not a Prince among the Heathen, but one that had the Honour to lead and rule God's People, and as far as it lay in his Power, to promote the Cause of that God, who had chose them for his People. Behold such a one, says *David*, is fallen to Day, on whom both Church and State in some Measure depend. And this is a powerful Reason, to mourn and lament the Death of such Persons. 'Tis true indeed, when bad Rulers die, there is no such Reason to be sorry, because it is no very great Loss; but when good, pious and highly deserving Princes die, such as the *Hebrews* call חסידים, or pious and good Benefactors; this is a Loss indeed, and must
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with reason afflict a whole Nation, because it is uncertain, what sort of Persons may succeed them, who perhaps may undo the good Things, which the former have established. For the wise Man is in the right, when he declares, Prov. xxviii. 2. that *for the Transgressions of a Land many are the Princes thereof*; or, the Princes are often changed.

Give me leave at present to apply this to our selves and to this present solemn Occasion of Mourning. I shall not expatiate upon the Loss which Her Sacred Majesty suffers by this. It is but too plain, we all justly mourn for Her Sake. For when one Member, but especially the Head, suffers, all the Members suffer with it. But I will keep close to the Words of my Text, and remind you of what they say: *Know ye not, that this Day a Prince, and indeed a great Prince, is fallen in Israel?* I may venture to affirm, that our Prince had all that was great and noble in him. If in the First Place we consider his Birth and high Descent, he was a King's Son, the only Brother to a King, and Uncle to three Kings still living, viz. to the King of Denmark, of Sweden, and to King Augustus, as also Cousin German to the present Emperess, and the Elector of *Hannover*: and that which maketh him still more Famous and Noble, he is a King's Son-in-Law, and Consort to our most mighty and potent QUEEN. And what is more, had God been pleased to have preserved the Apple of his Eye, the Duke of *Gloucester*, he then had been the Father of a King, and possibly by Descent of many Kings in
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Great Britain. So that our most Serene Prince was surrounded on all sides with Crowns. And indeed what his renowned Father *Frederick* the Third, declared unto his dear Son upon his Death-bed, hath happened as he foretold: *George, I will take no care of thee, God will do it.* For he knew not the want of Honours, Riches, or of any of the Goods of this World. Upon the Account of which notwithstanding he never overvalued himself, or was lifted up, but always remained humble under his good Fortune; and for this very reason, he may justly be called a Great Prince. But further yet, he was a Great Prince, because of his high Post, being Generalissimo of all Her Majesties Forces; which Trust, notwithstanding his bodily Weakness, he honourably and fully discharged with all imaginable integrity and application, to the Benefit of the common cause. Here we have Reason to say: Know ye not, that a Prince of *Denmark*, and a great Man in *Britain* is fallen? But after all: *Virtute decet non sanguine niti*: It is not our Birth, much less a great Post or Dignity, but our Virtue alone, that makes us really great. Piety and Virtue are more to be esteemed, than the Honours or Glories of this World. Therefore the Son of *Sirach* declares, that *Princes and Lords are in great Honour, but not so highly esteemed as he that fears the Lord.* But when Christianity and Nobility, Virtue and Dignity go hand in hand, so that the Princes of this World are really *God's Princes*, as *Abraham* is called, *Gen. xxiii. 6.* and his *Servants*, who conduct
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and feed his Flock in Righteoulness, as it is said of *Moses* and of *David*, that doubtless is commendable, and worthy double Honour. And this we can say with good reason of our deceased Prince, He was a Prince in *Israel*, i. e. a Pious and Virtuous Lord, and besides, an example and model of Virtue to all other Princes. He was blessed from Heaven, with such a mild and sweet Temper and Disposition, improved by the daily exercises of Piety and Devotion, as restrained Him from Vice, and kept Him constantly within the Bounds of Virtue, insomuch, that his good nature, back'd with Religion, would not suffer Him to shelter within his Breast any bad Inclinations or ill Designs. And if other Princes would imitate his great Example, it would contribute much to the Happiness of Mankind.

As to his Behaviour in publick Affairs, which were very difficult and intricate the many Years which he was engaged in them, He always steered his Course with such Wisdom and Judgment, that no one with any Justice can discover a real fault or blemish in his Management. If there be any so vain, as to object his want of Ambition, they little consider, how much all *Europe* hath suffered by the Ambition of some Princes, and they are Strangers to the Excellent Spirit of our deceased Master, who neither wanted understanding, nor courage, nor zeal to undertake whatever might contribute to the Glory of Her Majesty, and the Welfare of Her People. It is true, he had at the same time
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the Glories, the Poms and the Vanities of this World in just contempt, preferring the Good of the Publick above all private Designs. And upon this account, *England* hath reason to rejoice, that She had not a Prince, as the World goes now, who by continual Intrigues and Cabals sought his own Glory and Honour, what opportunity soever he had to do it; but rather thought fit to forego his own private Interest, the better to promote the Nation's Benefit and Advantage. By which Means he happily mastered so many Difficulties, conquered all opposition, and by the Grace of God, sailing through the various Troubles of this World, he at length arrived to a quiet and happy end.

No one can be unacquainted with the Sweetness and Excellency of his Nature, who treated Persons of all degrees courteously and kindly, which they especially can testifie, who had the Honour to wait upon Him, and be near his Person, so that his affable and generous carriage and behaviour gain'd Him the Good Will of all Men. If the *Romans* formerly called the Emperour *Titus*, *Delicias generis humani*: The Delight of Mankind, have we not greater Reason to call our deceased Prince, *Olim delicias Anglorum*, once the Delight and Ornament of the *English* Nation, and to compare Him with all the Good Kings and Princes, both in this and other Realms, of Glorious Memory, who, not at present to mention their other Virtues and Merits, were Lovers of learned Men, and gladly promoted and encouraged good Arts and Sciences, for which our glorious Prince was likewise renowned.

But

But among other Virtues, which shone so bright in this brave Prince, give me leave to speak of one, which adds Lustre to his other Virtues, viz. his Chastity and Matrimonial Fidelity. A Virtue the more valuable, because not often to be found in Courts in these Degenerate and Licentious Ages, in which the Sins against Chastity, and the Violation of the Duties of the Marriage Bed, are not only excused and defended, but applauded. But here Envy must be dumb, and ought to bear Witness to the Chastity, and entire Love of this most happy Pair, the whole time of their conjugal Estate. Upon which account this is and will remain a true Proverb in the *English* Nation: *That there never did a happier Pair come together*, who gave so good an example to all Her Majesties Subjects, and to all other Princes and their Subjects in the World. And tho' God was not pleased to permit any of his sweet Children to survive Him, yet these and all his other Virtues will never suffer his Memory to die.

But above all, let us mention his Faith and Fear of God, which shone so bright, both in his Life-time and at his Death, which deserve the greatest Praise. I shall not at present speak of the outward Duties of Religion, as going to Church, Praying, receiving the Sacrament, and the like, in which too many place their Christianity, and think themselves far advanced, if their Zeal carries them on to be constant in these outward Exercises of Religion; which, if rightly made use of, are good, as Means to further

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ther us to the true Worship of God, which we must pay him in Spirit and in Truth, in our Aversion to the World and Conversion to God. However, in these outward Ceremonies, our departed Master behaved himself as became a good Christian, being willing to hear the Word of God, to pray with fervency of Spirit, and when he received the Holy Sacrament, performed it with a singular Devotion. And we have good cause to hope, that the sincere Performances of these Duties, did produce and encrease all Christian Graces and Virtues in his Mind.

But I shall dismiss this Subject, and the rather speak of the Power of Religion itself, viz. of true Repentance, Love and Patience, which the Scripture calls *the Fruits of the Spirit*, that is, such Works, as cannot be effected by the meer strength of nature, but only by the Divine Assistance and Gracious Operation of the Holy Spirit. Of which we, unworthy Ministers of God's Word, who were better acquainted with the Condition of his Soul, can bear witness, to the Praise and Honour of God, and the edifying of others both great and mean, that we perceived unfeigned signs and tokens of a sincere and well grounded Christianity in this our Prince, tho' indeed he retired in secret to do the Duties of his Religion, and never made the least Ostentation of it. However, permit me to produce some few Proofs of this. I shall not need to insist upon the Zeal, which His Royal Highness shewed at the Time of the Revolution, when the Protestant Religion

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ligion was in imminent danger. Then he with Her Majesty adhered firmly to the common cause, and chose rather to sacrifice every thing that was dear to Him, than to make a Shipwrack of his Conscience, and desert the interest of Protestants, with the liberty of *Europe*, which is so well known to the People of this Nation. And that he had a lively Faith and Confidence in God, appears from hence, that in all cases he resigned himself to the Will of God; when Things happened contrary to his desires, he relyed upon God, and when afterwards the Issue proved good, admired Gods wonderful Providence, ascribing nothing to himself. Which we observed from his moving Discourses on the Glorious Battle of *Blenheim*, the marvelous Relief of *Barcelona*, and the last delivery from the intended Invasion, which are still fresh in our Memories. Upon such and the like Occasions, the Pious Prince used to say: *After we have done our utmost, it was nothing, if God had not been on our side; so that all the Glory, ought to be ascribed to Him.* Also; *when Things to our Eyes appeared with the worst face, God hath made the best events to proceed from them.* And once he complained, that so few now a Days knew and acknowledged the Providence of God. How patient, how resigned and submissive was he in Crosses and ill success: he bore with, and from his Heart, forgave his Enemies; of which I have great Assurance; the best test, by which a Man discovers himself to be a true Christian, and which token of Christianity is but

seldom discoverable among the great ones. When he was taken with a fit of his *Asthma*, he bore it with much patience, as sent from Heaven, and was wont to say ; that *it was a blessing to be thus visited from above, that we may learn to think on better things*, meaning eternal ones. He rejoiced, when he heard of good Designs, which here and there were carried on, especially when any divine and peculiar Blessings attended the Publick Service of God. Thus He willingly promoted good Projects, as became a Christian Prince ; in this respect He justly deserveth to be commended, as one that loved Truth and Justice, and sided with the Congregation of Christ, and not with the Assemblies of the Wicked. Yet he often wished, that there were a true Union of the Spirit between the different parties of the Protestant Church ; that they would agree about the plain Truths of the Gospel and the Sacraments : tho' he owned himself, that matters of Religion were out of the reach of humane contrivance, nay, that things grew worse, when managed by wrong and worldly Aims. Because the Wound is too deep to be cured, but by the Power of the Almighty, and there is little or no hope of any solid Union, unless the different parties first seek by a true Conversion to be united to God, and thus to worship him in Spirit and in Truth, instead of their superficial Service, which alas ! prevaieth but too much in all Places, and by which Means the carnal Mind and worldly Vanities of the People, are rather fed than destroyed.

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But let us not forget those Acts of Charity, which our Prince performed, rather in secret than in publick, as our Saviour directs, *Matth. vi. 14.* whereby he shewed his Faith working by Love. How many Hundred poor Persons and distressed Folks of every sort hath he relieved, and given Alms to, with all Cheerfulness? particularly, when he knew, his Alms were well bestowed to the Glory of God, and the good of such as deserved it: tho' he often complained, that he was sorry, he could not afford Relief to all that addressed themselves to him.

In short, He lead a Christian Life in his Great Post, and tho' he was in the World, yet he was not of the World. Which is the more to be wondered at in this licentious Age, when he always lived at Court, surrounded with all the Opportunities and Temptations, to withdraw the best of Men from the right Way, that leads to eternal Life.

But as God is willing to preserve Men from the Corruption of this World, He makes Use, amongst other Means, of Sickness and bodily Affliction, by which he cureth many Distempers of the Souls of Men. Thus was God pleased to lay upon our Prince a great Measure of such Afflictions a long time before his Death, the better to prepare him for Eternity. And we may in some Measure look upon the Aversion he shewed to the Vanities of this World, to be the blessed Effect of his bodily Weakness. Wherefore we may not improperly apply unto him, what Queen *Esther* spoke of her self in her Prayers to God:

God: " Thou knowest all things, O Lord, Thou
 " knowest, that I hate the Glory of the Unrighte-
 " ous, Thou knowest my Necessity: For I abhor
 " the Sign of my high Estate in the Days, wherein
 " I shew my self, and that I abhor it as a menstruous
 " Rag.

This may be a short, tho' imperfect Account of His Highness's good Temper and noble Virtues remarkable in his Life-Time, which, I doubt not, will be approved by all such as are well affected, not only to the Government, but to Truth it self. By this I chiefly intend to discover to the World, the Gifts both of Nature and of Grace, which God bestowed upon this Illustrious Prince, a great Instrument of his Glory, and to return our hearty Thanks to the Lord of Lords, who lent such an Instance of Virtue to this our wicked and corrupted Age.

Having given you a short Description of His Highness's Life, I shall just hint at some Passages of his Death. Two Days before he died, I waited at his Bedside, and took this Opportunity to enquire after the Condition of his Soul, and whether he thought of his latter End. To which He answered: *I think more on it, than I desire should be taken Notice of.* Which confirms what is said above, that his Religion was real and sincere, and not outward only. As in my Discourse I mentioned, how we must prepare our selves for our latter End, by a sincere and true Repentance, which might be promoted within us, by considering the great Ac-
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count we must give at the Day of Judgment; and that amongst other Sins, we must in particular acknowledge those Sins of Omission, of paying our Devotion to God, and doing Good to our Neighbours, when we could do Good, and did it not. Here he could not forbear to burst out into Tears, and say: *Ah God forgive us these and all our other Sins!* And here I cannot but observe, that the Scripture passes some Censure upon the Actions of the best of Kings, as we find by the Life of *David*, *Solomon*, and others. Thus our dear Master, duly sensible of his Faults, heartily begged God's Pardon for them. According to my Duty, I alledged some suitable Passages out of the Word of God, and concluded with Prayers at his Bedside, commending his Body and Soul to the eternal Love, Mercy and Care of Almighty God. At my Departing, I most humbly desired of His Highness to give us Leave and Opportunity to wait oftener upon Him, especially being in such a dangerous Condition, that we might discharge our Duty, which we were in our Conscience bound to perform. To this He was well disposed, but added these Words: *I know what People say, when they see some of your Order coming in; by this intimating the Peoples foolish Conceits, which think the Patient past Recovery, when the Minister visits him, or administers the Sacrament to him, or as if a good Discourse and heavenly Thoughts would rather prevent than promote the good Effects of the Physick.* Which Opinion is sown by an evil Spirit into the World, and may
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*Psal. cxix.
12.*

be confuted by this Passage alone, when David says, *Unless thy Law had been my Delight, I should then have perished in my Affliction*; as I then told the Prince. I was pleased at that time, to hear His Highness speak with such a Presence of Mind, which gave some small Hope of his Recovery, the next Day being somewhat better. But it pleased the most High, the next Day, to release him from this Tene-ment of Clay, in which for many Years he had struggled with great Pains, Difficulties, and Trouble; and to translate him into his glorious Kingdom. Nor did God withdraw his Mercy from him; for when the Prince, by his last Fit, was rendred speechless, yet he still with Signs, and once with a Word, declared he understood our Prayers and our Discourse. Thus He, with great Devotion and Resignation, delivered up his Soul into the Hands of his merciful Creator. Her Majesty shewed Her true Love to Her dearest Consort, till he departed hence in Peace and firm Assurance of Immortality.

*In the 56th
Year of his
age.*

This naturally leads me to the *Third Part*; namely, to shew *the Necessity and Usefulness of a solemn Mourning on the Occasion of the Death of pious Princes*. Which is so clear from the Reasons already alledged, that there is scarce any Occasion to enlarge any further. I shall content my self to insist upon this one Argument, drawn from the Words of David: *Know ye not, that there is a Prince fallen this Day in Israel?* As if the King by this pathetical Question designed to reprove the Backwardness of the People in their not being highly concerned at the Loss of

Amen,

Abner, a Prince so well deserving. As in such general and solemn Afflictions it happens sometimes, that many do not make due Attention to it. Therefore the Prophet *Isaiab*, in his time, on the Occasion of the Death of King *Hezekiah*, (as some Interpreters, not without Ground imagine) broke out into this publick Complaint, *Chap. x. 8. The Righteous perisheth, and no Man layeth it to Heart; and merciful Men are taken away, and no Body will consider it.* And I wish, we had not the same Reason to make this Complaint against some, who do not duly consider the great Loss, which the whole Kingdom, and consequently the publick Cause, sustains by this great Calamity. For our most Gracious Queen is left destitute of Her better Part, of Her Consort and Bosom-Friend, in whom Her greatest Concerns and Secrets were secure. And what Comforts can be compared to that conjugal State, where Love and Affection is equal on both Sides? But since the Knot, which Heaven it self had tied, is at last by the same Will of Heaven untied by Death, how can we better testifie our Love to the Queen, and Gratitude to the Memory of the Prince, than by shewing to the World the Grief we have for this Calamity? If Parents bemoan their Children, and Friends their Relations, when they depart from hence, and not without a Cause, we must not wonder, that a Christian Queen should be deeply affected for the Loss of her beloved Consort; but with such Moderation, and in such Degrees, as it becometh a sincere Christian. And why should not we, who enjoy the

Benefit of her mild Government, in Imitation of Her, lament and weep on this Occasion. Nay, *Europe* hath Reason to bemoan this Loss for Her Majesty's Sake, whose Alliance and Relation they esteem. But we, his Highness's Servants, who are bereft of our gracious Lord and Master, must in a particular Manner declare our Grief and Sorrow. And here may I not be allowed to cry out, as the Prophet did to the Nobles of *Israel*; *Howl now you Fir-Trees, for the Cedar is fallen; because the Mighty are spoiled. Howl ye Oaks of Basan, for the Forest of the Vintage is come down, and the Pride of Jordan is spoiled.* And with *David*, lamenting the Death of *Saul* and *Jonathan*: *How are the Mighty fallen!* But we, who are like scattered Sheep, without our Head, have great Reason to mourn bitterly. *Ah! the Crown is fallen from our Head! Wo unto us that we have sinned.* The Vine and Fig-Tree, under whose Shadow we sheltered our selves, and whose Fruits we enjoyed, are decayed and fallen away. If *Jeremiah* did publicly bemoan the Death of *Josiah*, and *Nathan* his great Master *Solomon*, why may not we, who were his Servants, lament this our good and pious Master, and excite others to do the same, by following our Example? Let *Denmark* mourn, to which he owes his Birth, and *Britain* will, because of the great Loss our most gracious Queen and Her Subjects have sustained by His Death, with our Queen. Let *Germany* lament for the high Alliance and near Relation to this Crown. Let us all lament, both Rich and Poor, for the Lord hath visited us after a very sensible Manner.

But

Zech. xi.
2, 3.

2 Sam. I.
19, 27.

Lament.
of Jerem.
V. 16.

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But whilst we thus lament, let us look up on High, from whence this Wound proceeds, and seek for Comfort in the Word of God. It is He who hath thus afflicted us, and He alone can minister Comfort to our afflicted Souls. He killeth and maketh alive, He wounds and heals, He bringeth down to the Grave, and bringeth up again. Therefore let us not be impatient or faint when we are rebuked for our Sins. *For whom the Lord loveth he chasteneth,* Heb. xii. 5, 6, 10. that we may be Partakers of his Holiness. This faithful and merciful God will be pleased, with his heavenly Comfort, to strengthen our most gracious Queen, who bears the greatest Share in this Calamity. May the Lord be Her Light and Strength, Her Life and Salvation. Thus will She never want Comfort in Her disconsolate State. And this Misfortune will rather bring Her nearer to God, and make Her a more intimate Acquaintance with Him, as Her chiefest Good: For all Comfort, tho' never so agreeable, in time dwindles into nothing, but the Grace and Love of God remaineth for ever. May the Lord prolong Her Days, and reward a Hundred-fold, both in this and the other World, for Her Royal Bounty, which She hath declared She will bestow upon us the afflicted Servants of the Prince. For tho' we have lost a Father, yet She is pleased to be a Mother to us, and thus encourage us to force Heaven in Her Behalf, and desire fresh Blessings upon Her Person.

But where shall the poor and distressed find Relief? Is there no comfort left for them? Doubtless there is. Tho' Men die, yet the Grace of God will never fail. He disposeth of the Means, and never forsakes any one, that puts his Trust upon him. If he takes care of the young Birds and Ravens, so that none of them fall to the Ground without his Will, *Matth. x. 29.* how much more, says our Saviour, will our heavenly Father do this to you, O ye of little Faith, *Matth. vi. 26, 30.* Yet we do not question, but Her Majesty will in this regard make up the loss of such a Benefactor, and as She hath hitherto done, to the great comfort of so many Poor, She will continue to relieve the Distressed, and succour the crying Wants and Necessities of the Poor; which cannot but increase the Heavenly Blessings upon Her Glorious Realm.

I cannot conclude this Discourse, without putting you in Mind of your latter End; that you would so reflect upon this Solemn Occasion, and make a right use of it, that you may be wise and understand, and so consider your latter End, as *Moses* wishes the *Jews* would do, *Psal. xc.* It is true indeed, we are all certain we shall die; but who amongst us duly considers this weighty matter, and prepares himself for that dreadful Summons? Most of us go on in their evil Ways, love the World, and seek after Vanity. Their aim is only to heap up Riches, and when they have attained their wish, they flatter themselves with the rich Man in the Gospel, and say to their Souls;
Soul,

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Soul, take thine ease, Eat, Drink and be merry, not con-<sup>Luk. xii.
16, 21.</sup>sidering at the same time, how long they may enjoy them, and that their Souls may the same Night be required at their Hands, and then their Projects vanish into smoak, and nothing is left behind but despair and horror. Consider, my beloved, whether Riches can help and deliver us at the Day of Death and Judgment! Is not one Soul more valuable, than the whole Universe? since it cannot be redeemed by all the Wealth of the *Indies*. Of what use then is all that Pomp and Vanity, which grows so close to Man, that he cannot part with it, till Death, that unwelcome Messenger, forces him from the embraces of them. Had we not much better withdraw our Affections from these Trifles, and adorn our Souls with Virtues, that will help in time of need, and not leave the World with Sorrow and with Pangs? In this our Prince deserves Immortal Glory, he had Riches in Possession, and all the Pleasures, that a Court could afford to tempt him from thinking on another World; but yet his Soul despised those Vanities, and soared to nobler Objects. It were to be wished, that many who enjoy a less Portion of this World's Goods, would follow his example, die to the World, whilst yet alive, and even in this Life, relish the Life of Angels.

It was an excellent saying of the Heathens, when they gave this Definition of Philosophy, that it was a *Meditation on Death*: But we Christians should improve this Thought, and make a better use

use of it, than they could do. Seeing our Life consists in a daily Mortification; *I die daily*, saith St. Paul, 1 Cor. xv, 31. This is the true Wisdom of a Christian, from his Heart to renounce the World and Sin; or again, to make use of the Apostle's Phrase, *to be crucified with Christ unto the World*, Gal. ii. 20. They who thus think, put a right and true estimate upon eternal Life, and have already made a good step towards it, rejoice to finish their course, forgetting those things which are behind, and reaching unto those things which are before. To such Death is a pleasant Medicine, a sound Sleep, and an easie Passage to Eternal Life.

I address my self in particular to you, who are Members of this Congregation. God hath already begun to take away our Head, and we know not, who must follow next, the Young and the Old die daily, Death being no discernor of Persons. And the daily Instances of the Death of Young Persons should, me thinks, encourage us, to be always upon our Guard, to have our Lamps trimmed, lest the Bridegroom come, and we should be excluded. Be not therefore unwise, but understanding. Have your Loins girt, and watch, that when your Lord comes, he may find you prepared to enter unto the Wedding of the Lamb.

In the mean time, may the Memory of our just and pious Prince be ever blessed. May there never fail such, as will tell his Princely Virtues and Good Woorks, and transmit them down to Posterity, both by Word and Writings. And let us
honour

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Honour him so far, as to engrave his Memory and Virtues in our Heart, that we may be enabled every one in his calling, to imitate his Christian Virtues, and receive the same Reward he now enjoys. Let us conclude in praying the Father of Mercies:

A Almighty God, Lord of all Flesh, and God of all Spirits, who hast Power over Life and Death, over Light and Darknes: Thou hast been pleased to make this breach among us, and by the Death of our Prince to afflict in a most sensible Manner our most Gracious Queen, and with Her a whole Kingdom and other Countries, and in particular, us his distressed Family. O Lord, thy Ways are Holy, and thy Judgments are Righteous. We therefore humble our selves under thy Mighty Hand, which hath thus afflicted us. Thy Will, O God, be done! Only we beseech Thee, grant us Grace, so to understand it, that with a Christian Patience and Resignation, we may make the best use of it. Comfort, O Lord, our most Gracious Queen, and grant Her thy Peace, which the World cannot give. Strengthen Her with thy Heavenly Power; and seeing She hath been deprived of what She loved, let Her by this Affliction be brought to be the nearer acquainted with Thee and Heavenly Things. O Lord our God, all Souls are thine, as well as the Soul of our late Prince. Thou hast withdrawn this Soul from under our Care, who are unworthy Ministers of thy Word; but we have commended it to Thee for evermore, to keep it in thy Hand, that no evil may come unto it, and that it may be bound up in the bundle
of

40 *A Funeral Sermon on the Death of, &c.*

of Life, until the great Manifestation of thy Glory. Teach us, O Lord, hereby to number our Days, and consider our End, and by thy good Spirit excite us to think upon our frail State and Condition, that so we may be ready to leave this World, and meditate upon eternal Happiness, and by that Means secure our own Souls, and deliver them from this corrupted World. Grant this, O Heavenly Father, thro' the Merits and Mediation of thy dear Son, and our ever-blessed Saviour and Redeemer, Jesus Christ. Amen.

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